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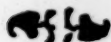
ANTI-FIMBRIA  
OR  
AN ANSWER  
To the  
ANIMADVERSIONS  
Upon the Last  
SPEECHES  
OF THE  
JESUITS

Executed at  
TYBURNE

JUNE { 20. } 1679.  
      { 30. }

*Ut Seducitores, & Veraces.*  
As Seducers; yet we are sincere.  
1. Cor. 6. 3.

By A. C. E. G.



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*Permissu Superiorum.*

M. DC. LXXIX.

ANNO DOMINI 1711

SEPTEMBER 11

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## P R E F A C E.

**F**imbria, an impudent Ruffian, hauing attempted the death of a good, peaceable, and honest citizen of Rome, and wounded him greiuously, though not mortally (the poore man by turning a side his body auoided that) indighted him afterwards publickly, for not standing sayre to receaue his dart, and not permitting himselfe to be killed out right: *Quod non totum corpore telum excepiſſet*, ſays Cicero. It was his death, that Fimbria deſigned: and he thought himſelf wronged, be- cauſe his attempt proued ineffectuall.

A few factious Miniſters haue deſigned the *naturall*, and *cruell death* of the *Papiſts*, to kill their *Persons* and their *Reputation*: which appears by their *Actings*. They haue beene ſucceſſeful uppon uery many, as to the firſt part, their naturall death, which might ſa- tisfy their hatred; but that is only half their deſigne, their repu- tation remaining intire, and in deed uery conſiderably encreaſed by their *Chriſtian Patience* in ſuffring, and their conſtant aſſerting of their *Innocency*, to their laſt breath, accompanied with ſo many circumſtances euidently confirming their aſſertions, that the *grea- teſt* and wiſeſt part of the world, doe them juſtice: wherefore theſe Miniſters arraigne the reputation of the ſuffring *Papiſts* by dayly libels.

The greateſt, and moſt conſiderable of them which hath come to my knowledge, is that printed by *Authority* which I here un- dertake to answer: without doubt, the Authour of theſe *Animad- verſions*, is the ſame, who advanced an *antidote againſt the ſpreading*

*uenome of clandestine transcripts* : for the reasons there only hinted at, are here enlarged : and in this Pamphlet there is little new, besides *citations*, and *words*. Soe the french answer to that Antidote, if turned into english, might serue for these *Animadversions*. Yet j haue beene aduised to spend some few spare houres, vpon these, at least, for the Authors sake, who is said to be in the highest Ecclesiastical dignity, the L. B. of L. Indeed that Character should ether suppose, or giue a spirit of meeknesse and Peace, at least free the Person, who is honoured with it, from such an implacable endlesse malice, which is not satiated with the blood of those he counts his enemyes; but passes the Graue: yet his past life, spent for the greatest, and best part in factious times (in which to speake no worse he went with the seditious throng) and some late Pamphlets, which beare his name, and are of the same straine, make the conjecture very probable. Yet j call him whoever he be, *Fimbria*, because of some greater resemblance in their *Proceedings*, equally unjust, and groundlesse in their Beginning, violent, and cruell in their progresse, and implacable, and impudent in their End.

Yet j say this Copy of these Ministers out does that *Originall*: for had that *Innocent Roman* presented himself to *Fimbria*, and quietly permitted himself to be butchered, this Russian's malice would haue beene satisfied. Of these *Innocent Romanists* many voluntarily put themselves in to their enemyes hands, all offered readily their neckes to the Halters, and their Bodies to the executioners kniues, they are Hanged and Quartred; yet these meeke and Mercifull Ministers are not satisfied! *The stiffe neckt jews killed the Prophets and stoned those who were sent unto them.* (Mat. 23. 37.) But when that was done, *they built their sepulchers, adorned their Monuments,* (Mat. 23. 29.) Canonized their writings, and honoured their memory. And it is unheard of that they *Arraigned their Innocency* after their *Death*. That degree of malice is not to be found, as far as j remember, amongst the Ancients: it was reserued for this worst of times, in which ordinary wickednesse will not satisfy those, who resolute (and glory in that Resolution) to out



doe what soeuer, hath beene done, by any before them. That monster, *Bradshaw*, sayd: *If past ages afford no Precedent to follow, we will give Precedents, for others to follow hereafter.* This sentiment, how barbarous, and infamous soeuer, seemes to haue past into the Breast, and possesse the soul of those, of whome I speake.

Did they regard either God, or Men, and consult ether *Justice*, or *Honour*, they would proceed otherwise. They think it odious to execute Men only for their Religion, or because they are Preists: but is that *Odium* diminisht, by adding to it as odious *Calumnyes*, by framing rediculous *Plots*, by seeking out men of desperate fortunes, and wicked flagitious liues to confirme those fables by *false Oathes*, by rewarding those *Knyghts of the Post*, for their *Perjuries*, by thinking the world soe simple, as to be imposed uppon by soe ill-contriued-a-tricke? What is this, but to double, nay treble the iniustice, to wash a spot out of white linnen, with ink, and to iustify one fault, by others as greate? Doe not these men put an affront uppon mankind, acting as if they thought it had lost the use of its reason, at the same time, as they, by their malice, seeme deprived of the use of theirs?

I know scarce any out of England soe weake, as to beleue, there is, or was any such thing, as a *Plot of Papists*: not only *Papists*; but *Protestants* them selues openly acknowledge, they think it all fabulous. A uery wise man and a great freind to the English, told me ingeniously: *he had lost much of the opinion he had of our nation, seeing it capable of being deceiued by such fables.* A commendatory Abbot, a great Preacher, preaching in Paris before her most Christian Maiesty of the labours, and sufferings of *Jesuits* for the Propagation of the Faith, said: *Witnesse the Blood of those Martyrs, still reeking in our neyghbouring kingdome.* Cardinal de Retz sayd: *Had I now that Authority, which I had heretofore in Paris (he had beene Arch Bishop of it) I would build a chappel in its Cathedral Church, to the honour of these five Martyrs.* I know of many others, some great Princes, who haue declared publickly the like opinion: which shal be produced as occasion shal require. For the present this may suffice to shew, that altho these men of whome I speake haue had

power enough to worke upon their simple auditory in *England*, yet out of it, they must seeke out some unknowne Land, if they intend to find credit for such *old wines-stories*, as these are, which they charge upon *Papists*.

And I haue a better opinion of our nation, then that any considerable part of it should really beleive such incredible incoherent *Fables*: howeuer some Politicians promote uery hotly the persecution rayfed on that account, and many others are content to be idle spectators of a Tragedy, in which they think none suffer, but such, as they would willingly see ruined. Each sort of these haue their feuerall Ends: yet howeuer they labour to attaine them, they neuer will be able to compasse more, then God will permit, to whome they wil at last be accountable for all their actions: and to him alone, the *Papists* haue recourse.

Two things are materiall, in all this Proceedure, for the honour of our Country. One is that I doe not find any of the Prelaticall Ministers of any greate repute for Learning, or Honour, engaged in the carrying on of these Bloudy Contriuances. For I am perswaded they will scarce disgrace their Degree, by owning *Oates* to be of it: and as for *D. Tongue*, and the *B. of L.* if we consider their past liues, we shall haue reason to think them in the ministry, but as *saül was amongst the Prophets*.

The other: that if it be a dishonour to our nation, that such notorious *Periured* men, as *Oates*, *Bedlow*, *Prance*, and *Dugdale*, were bred and borne in it, it is for its credit and honour, that notwithstanding all tentations of the greatest feares, and greatest hopes, only four should be found in it, who yeilded to such tentations. To say nothing of *Priests*, or of *Noble men* and Gentlemen, who may be thought to haue a greater proportion of Learning, of Conscience, and of Honour, we haue seen a poore Comedian (*Medburne*) refuse a reward considerable for one of his condition, 500. *L.* and choose rather to rot a liue in prison, as he effectually did, then acknowledge a crime, of which he was innocent, and by that, concurre to the death, or ruine of many innocent Persons. His example and that of some others, who in  
alike

the manner *chose* rather to be afflicted with the people of God, than the  
 temporall enjoyments of sinfull perjury (Heb. 11. 25.) These examples,  
 I say, I use to allcadge, to restore in the opinion of wise men,  
 the Honour of our nation, which the Perjury of Oates, and his  
 Associates, the Partiality of the Jewry, and Assistants, and the But-  
 cherly cruelty of some of the judges hath brought very low. Indeed  
 I think it a great injustice, to charge a whole nation with the  
 shamefull faults of some few, howeuer inuested with some publick  
 office, when so many others constantly oppose them.

But I intend not an Apology for the nation; but a vindication  
 of the persecuted part of it, from those crimes, which are uniuersally  
 charged on them euen after their *Death*. Let us heare what is al-  
 ledged against them.

### ANTI-FIMBRIA &c.

**F**imbria page 1. Protestants, who make a conscience of their  
 words, and count it a horrid crime, to speake otherwise,  
 then they think, when they are dying, may be ready to jud-  
 ge those guiltlesse, who when they are dying, assert their juno-  
 cency with highest Assuerations.

*Answer.* If we may guesse at the Disposition of those dying Pro-  
 testants, you meane, by the whole tenor of their liues, we may  
 conclude, *they think it no crime at all, to speake other wise then they*  
*think*, seing in their liues they scruple at it so little. We can not  
 iudge certainly of the interior sentiments of a man in particular  
 by his actions, seing these are often contrary to his conscience,  
 Passion preuailing ouer Reason, and hurrying him to what he  
 knows to be unlawfull. *Video meliora, proboque: deteriora sequor.* But  
 it is almost impossible that a whole People, a nation, should be  
 inclined to commit one, and the same sin, unlesse the Rules of  
 conscience, which would check them, be first defaced in their  
 mind: because it is morally impossible, that a whole nation should  
 at one time be deprived of the free use of reason, by one Passion.

Hence it appears, that the Persons you commend for *sincerity*  
 in

in *their words*, haue really *no scruple of any Lying*. For seing they reward *Periured Persons*; and with the greatest threatens, and promises endeauour to work uppon the frailty of such as are so unfortunate, as to fall in to their hands, to bring them to encrease the number of false witnesses, and punish as guilty, of the most hainous crimes such as prefer the Peace of their conscience, and their sincerity before their liues, can we guesse they scruple at lying, or Perjury? No, no: it is in uaine to pretend to it, for your publicke actions convince the falshood of your pretence: and where these are knowne (as they are to the greatest part of Europe) none will euer beleue *you count it any crime at all, to speake other wise, then you think*. It is tru your endeauours haue beene for the most part frustrated, hauing not met with many, who haue had a conscience hard enough, to beare Perjury: and those too you first made *Protestants*, before you could make them *False witnesses*: but the smalnesse of their number, doth not excuse you, who use such unworthy meanes, for so dishonourable an End. At least out of your Proceedings it is eident you little esteeme *sincerity*, which you punish; nor scruple at *Lying* which you promote.

Read the frequent Libels against *Papists*, which dayly appeare of late, full of Lyes, composed, as I am informed, by some Ministers of the *Protestant Church*, some by your self, and without the helpe of a *Reuelation*, you shal perceiue a *Lying spirit in the mouth of your Prophets* as there was in the mouth of the Prophets of *Abah* 1. kings 22. 23. We may with great probability guesse, you say as the jews did, *I say. 28. 15. We haue put our hopes in a Lye: a Lye shal protect us*. A Protestant beyond seas considering this, with some confusion sayd: *Our Reformation begane with Lying, continues with Lying, and will end with Lying*. And can we think *you make a conscience of speaking other wise then you think?*

You know, sir, who in scripture is termed the Father of Lyes, (*Joan. 8. 44.*) But at the same time that you deliuered up your will to the *Workings of Errour*, God, the *God of Truth*, struck your *Understanding* with such a blindness, that you could not tell any *Probable*, or *Credible Lyes*: as Gods Prouidence shews its self, in  
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ioyning *Antidotes* to the Poyson of *Scorpions*. See that the meanes you use to blast our Reputation, and to ground the opinion of a *Plot*, doe destroy themselves, whilst the things, you say, are not only untru; but also *incredible*. For what man in his Wits can beleue that a superior of a particular Congregation of Religious men should by his letters Patents dispose of all offices ciuill, Military, and Ecclesiasticall, of a whole Kingdome, euen those of the Crowne, and Bishopricks? That *Oates* a new man ether unknowne, or too well knowne to be trusted with any thing, as being thought unfit to liue as a priuate scholler in any of their Colledges, should be entrusted with the distributing these *Patents*? That such a body as the Catholick Nobility, and Gentry, should acknowledge that unheard of Authority of that Superior, and accept of his *Commissions*? That not one of these *Commissions* should be found, or owned, by any who receaued them? That a Customary Trienniall Assembly of Religious men, to consider of the Superiors of their Prouince, which is constantly held by *Jesuits*, and other Regulars, should be esteemed a conspiracy against the king and state? That *Oates*, who neuer had beene one day, nay one hour, a *Jesuit*, should be admitted in to that Assembly, when some, who had beene 25. yeares, some about 50. yeares *Jesuits*, could not enter into it? That a war should be designed, and yet neither men, nor Mony, nor Armes, nor Prouision, nor Ammunition, appeare? That after so diligent informations, and searchings into Papers, and houses, no footstep of foe greates a businessse, in fourteene months time, should be discouered, but that all this machine should still rely vpon *Oates* his word? That when so many thousands were engaged, non, but this one infamous Person should acknowledge foe horrible a *Plot*? That this same Person should severall times contradict himself in his *Depositions*, and yet his present *Oath* alwayes be true, and men be condemned vpon it? That almost all the guilty persons, at least the cheife, and most notorious of them, should voluntarily present themselves to the officers of justice? That not one of them all, though inuited with assurance of Impunity, and Pardon, and great Re-

wards, should acknowledge the least Guilt, euen at their last breath; but that all should dye, protesting their Innocency, not one excepted? That hauing ruined their Body by soe detestable a *Plot*, they should all unanimously resolue to damne their *souls* with a *Perjury*, at that moment when they were to be presented to the dreadfull Tribunall of the upright, and all-science *Judge*? These things cannot be paralleled in any *Hystory*, and are so euidently untru, that they ground such a certainty of the *Papists Innocency*, that a greater in morall matters can not be found. And some of these considerations hauing beene represented to the Publick in French, an Eminent Person of the *Reformed Religion* Petitioned his Prince, that they myght not be printed in his cheife City, saying *those euident unjustice acted in England, would, if knowne, endanger the liues of all the Protestants in his Dominions.*

*Fimbria*, ibidem. „ Notwithstanding men will haue reason to „ judge them truly Traytors, if they take notice, how full and „ cleere the Euidence is, by which they were cast: and under- „ stand the Principles of the Persons executed, who are by com- „ mon doctrine, taught amongst them, furnisht with expedients, „ to deny what is true, and affirme what is false, and that with „ solemne Oaths, — and yet nether lye, nor be forsworne, nor sin „ in the least degree. Their cheyfe Artifice is that of *mentall equivo-* „ *cation*. The use of which is allowed by all sorts of *Papists*. And you repeate this second part pag. 8. 10. 11. 14. and cæt. Indeed your whole discourse relies on it.

*Answer.* Here are two Reasons alleadged against all those cleere proofes, of the *Innocency* of suffering *Catholicks*.

1. The cleernesse of the euidence against them.
2. That they hold *mentall equivocation* Lawfull.

You only hint at the first, and soe I shal be short. I neuer saw any understanding man satisfied with the seuerall *Tryalls*, euen as you haue printed them. That of *M.<sup>r</sup> Colman* is publisht in other Languages: and seuerall able men, hauing examined it, withas much attention, and exactnesse (as they assured me) as if they had beene to pronounce sentence in the case, sayd: that the eu-

dence



dence against him consisted of two parts. 1. What the Witnesses deposed. 2. His letters. *That the Witnesses Depositions were insignificant, a being evidently false. That his Correspondence with foreign Ministers, was suspicious, unlesse with his king's Priuity. Yet in the letters themselves there was nothing against the king's life, or state, or Government. Soe they doubted not of his Innocency, as to the crimes contained in his indictment, for which he was condemned.* Now if this be the sentiment of the wiser part of the world, in Colman's case, which is undoubtedly the hardest of all, what think you is their opinion of the rest? It is in the Eye of Europe soe cleere, that nether all the Perjuries of Oates, nor all your sophistry wil euer perswade the contrary.

Now to that *Artifice*, which you impertinently, and ignorantly call *mentall equiuocation*, a word unknowne to Diuines and where of one part contradicts the other. You myght as well speake of a *recall thought*. But let that passe. You say *equiuocation is allowed by all sorts of Papists*. I say this is false: for the Pope, and Cardinalls, and the Congregation of the Inquisition are certainly one sort of Papists: and they allow it not; but condemne it by a solemne Decree, publisht on the 20. Febr. 1678. or 2. March. 1679. Where they censure 65. Propositions. Of which the 26. is as followeth: *Si quis vel solus, vel coram alijs, siue interrogatus, siue propria sponte, siue recreationis causâ, siue quocunque alio fine, juret se non fecisse aliquid, quod uerâ fecit, intelligendo intra se aliquid aliud, quod non fecit, vel aliam viam ab eâ, in quâ fecit, vel quodvis aliud additum verum, reuerâ non iuratur, nec est Perjurus.*

And the 27. *Causa justa utendi amphibologijs, est quoties id necessarium, aut utile est ad salutem corporis, honorem, res familiares tuendas, vel ad quolibet alium virtutis actum: itâ ut veritatis occultatio censeatur tunc expediens, & studiosa.* In English thus.

26. *If any man ether alone, or in presence of others, ether uppon examination, or of his owne accord, or for Diuertisement, or for any other intent, sweares he did not doe, what he really did, imagining he did not an other thing, or that he did not that same thing such away, or any other interior Truth, that man doth nether Lye, nor is Perjured.*

27. *A just cause of using Equiuocation, is when it is necessary, or usefull*

full to preferre our Health, or Honour, or Goods, or for any other act of vertue, soe that when these occurre, it may be thought expedient and laudable to conceale the Truth. Thus the two Propositions.

Doe they not containe that very Doctrine which you (very Learnedly!) call *mentall equivocation*? and which you assure all sorts of Papists allow? If it be not? Tell us what is. If it be? Heare the following Censure of the Congregation, or rather of the Pope with the Congregation: *quicumque, cujuscunque conditionis, status, vel dignitatis illas, vel illarum aliquam defenderit, — — vel de ijs tractaverit, nisi fortè eas impugnando, ipso facto incidat in excommunicationem lata sententiae, à quâ non possit, — — nisi à Romano Pontifice absolvi.* Who soever, of what quality soever he be, shal hold both, or ether of these Propositions, or mention (speak of) them, unlesse it be to impugne it or them, is ipso facto excommunicated: from which excommunication none but the Pope himselfe shal absolue him.

You see, how ignorant you are in the Tenets of our Church, of which notwithstanding, you speake so magisterially: you see that Doctrine forbidden under the greatest penalty, the Church can inflict, which you assure is soe much endeared unto us. Owne, that we cannot lawfully practice, what we can not speak of, under soe severe a sentence, unlesse it be to impugne, to condemne, to detest it. And seing your whole Pamphlet is built on our holding *Equivocation* lawfull, & practicing it, (for which reason you repeat it, so often) your whole discourse falls to the ground.

To confirme this opinion of our abhorrency for *Equivocations*, I appeale to the constant practice of the rigidest Papists, particularly Jesuits, who, as you say, are particularly addicted to these *Equivocations*. Haue they not all unanimously, & constantly refused some Oathes, for containing some things, which they thought untrue, which by this their darling *Equivocation*, myght easely be verified had they thought it Lawfull? Haue not many lost their Liberty, by Imprisonment, and some their Lives upon the Gallows, rather then take some Oathes, which you think we can soe easily make innocent? What more foolish, then to hazard the losse of life, or Limbe, Liberty or Goods, for *indifferent things*? Reproach, as

long



long as you pleas, to *Jesuits* and *Papists*, the Doctrine, and Practice of *Equivocation*: that calumny cannot be fixt on them, where they are knowne; their whole conduct, the whole tenor of their lives is a sufficient confutation of it, and a conviction of its untruth. We say with an ancient Father: *Apologias non scribimus; sed vivimus*. Our actions are our Apology.

But you discover a greater defect, then want of *understanding* in this Reproach, viz: want of *Discretion*, in taxing us with this crime, of which you are as guilty, as we innocent. With respect to your present dignity be it spoken: Did not you *M.<sup>r</sup> Barlo D.D.* and now Bishop of Lincoln, move with the seditious Torrent (which bore downe all Authority Ecclesiasticall and Civil) all the time of the Troubles? Did not you howle with those wolves? Speake the language of *Canaan*? Take all Oathes tendred by those in (usurped) Authority, how *destructive* soeuer they were to *Monarchy*, and *Episcopacy*, and *contradictory to one an other*? If you changed your mind soe frequently, and beleived sincerely, what you swore, what a *Weather-Cock* are you? If you altered not your sentiments, you must ether haue beene often forsworne, or haue recourse to *Equivocation*. Deny not the fact, which publick Fame confirms: and the *Terra-Filius* of your university reproched you with it very handsomely, saying *all things would downe with you, besides a Blacke-Pudding*. *Omnia deuorat præter nigrum factum*: your conscience scruples at nothing but that. You would oblige a considerable part of the world, who wonder at your conduct, in letting it know whither this scruple arises from the prohibition of eating Bloud contained in the new, or in the old Law.

*Fimbria* p. 2. *Garnet* and *Tresham* used *equivocation*, in their answers, when they were examined: and you cite *Casaubon* for it.

*Answer. 1.* *Casaubon's* credit in matter of Humanity is greater, in Divinity little, but nothing at all, in things of Fact, concerning the actions of *Papists*, whose profest Enemy he was.

*Answer. 2.* Neither *Garnet* nor *Tresham* are the rules of my Faith, or Opinion, or Practice. If you could proue, as certainly I beleieve you cannot, that they equivocated, or Lyed, or were

forsworne that would not justify me, should j practice ether, nor proue, that j imitate them in it, or that j think, that others may with a safe conscience, follow that example.

*Fimbria* p. 3. *Persons*, *Nauarre*, and *Sanchez* approue of Equiuocation.

*Answer*. 1. A hundred such Authors doe not equall the Authority of the Pope, as uniuerfal, and supream Pastor, teaching the Church; and prohibiting some points of Doctrine under paine of excommunication. To these definitions we submit our understanding.

*Answer*. 2. How little we English Catholicks euer regarded the sentiments of those, or any other Authours, of what quality soeuer, in this matter of *Equiuocation*, or *Oathes*, doth sufficiently appeare by our perpetuall refusing such Oathes, as without hauing recourse to those petty euasions, could not be verified.

*Fimbria* p. 4. „ Let the world judge, what regard is due to the „ words of such dying men, whose Doctrine excuses from sin, and „ Lying, all untruths.

*Answer*. You nether haue proued, nor shal euer be able to proue, that these men, or any Papist aliue holds that Doctrine: we condemne it, we detest it from our harts, and to conuince you, and the whole world, that we doe this sincerely, we appeale to our constant unalterable practice, as is aboue sayd. But you, who haue without scruple swallowed soe many *Oathes*, whereof some must be false, (unlesse you can make contradictions true) you, j say, may be suspected, without rashnesse, of *Equiuocation*, in what you speake, or write, or sweare.

*Fimbria* p. 4. „ J cannot imagin, how what Gauan says can be „ true, that the *Jesuits* allow not the Doctrine of king-killing; „ but detest, and abhor it: or that none of them hold it lawfull „ to kill a king, but only *Mariana*.

*Answer*. This Assertion contains two parts:

1. That the *Jesuits* detest and abhorre the Doctrine of king-killing.
2. That none of them but *Mariana* taught it.

Now

Now the first is soe tru, that j desye you, or any of your Brethren, to name any *Jesuit* aliue, who doth not detest it. J haue knowne seuerall, and conuerst with some of the cheife of them both, for Learning, and Authority, very familiarly, yet neuer heard them, or any one of them by the least word approue of it, or speake of it without horreur. This testimony j owe to Truth, and justice. And if the *Protestants* please for their owne further satisfaction, to consult any of the *English Jesuits* now in Prison, or any others ether in *France*, or *Flandres*, (where some *Jesuits* are still to be found, altho in your animaduersions on the speeches, you say they are banisht out of both those places) if you find any one approue of that Doctrin, stone him.

J acknowledge, that at *Louain* lately some *Theses* were printed, which contained that exploded Doctrin. But that hinders not the Truth of what j haue deliuered here, concerning the *Jesuits*. 1. Because they were not *Jesuits*, who printed those *Theses*. 2. Because, as j heare those *Theses* neuer were defended. 3. Because the *Master*, who had deliuered that Doctrin, and composed the *Theses*, was deposed from teaching, and cast out of that uniuersity, and all the *Netherlands*, for that fault, by his Ecclesiasticall Superior. By which you may see, how unjustly that Doctrin is charged vpon any *Catholicks*, at all, which was soe seuerely punisht. As to the second: *Gauan* doth not say, none but *Mariana* held it; but that *he know none but Mariana, who taught it. There is not one, to the best of my knowledge, that allows of king-killing Doctrin, — — except Mariana*, are his owne words. Now altho there should haue bene 1000. others, of the same sentiments, yet what *Gauan* sayd may be tru, if he knew nothing of the rest. Soe j may say truly and sincerely: *J know none, but the B. of L. who will take all Oathes without scruple*: altho probably there may be others of the same Principles of conscience, and Faith, unknowne to me.

Nether is it to be wondred at, that *Gauan* should know of none but *Mariana*, who taught that detestable Doctrin: seing under the severest penaltyes possible all mention of it is prohibited to the *Jesuits* by their Generalls. And he might haue bene ignorant of

*Mariana's*

*Mariana's Paradox* too; and the memory of it had beene utterly blotted out of all men's minds, had not some hystorians of that time, (which lye out of the common roade of schooles) and cheifely some scriblers of Libells against Catholickes, from time to time renewed it. I could neuer find that booke of *Mariana* in any Library of the *Jesuits*, altho j haue had the curiosity to enquire after it. Which is an euident prooffe of their uniuersall dislike of such Doctrines. And if any Authors are extant in them, who cursorily treat of such things, and incline to the like sentiments, they are left there, for some other usefull Treatises, which they contain, and not for that Doctrine: as for alike reason the workes of some Fathers are exposed, which containe some errors, or heresyes. Yet the dislike of that part, which you see odiously charge uppon us, appears by the perpetuall silence of all *Jesuits* in that matter. Not one, these thirty, nay forty yeares, euer owned it, euen by priuate *Writings*, *Theses*, or *Discourses*, or in priuate discourse. Probably not one now aliue euer studied the question.

But say you, *Mariana* was printed at *Toledo* and reprinted at *Menn*. Answer. What then? Cannot a booke be printed in a Towne, but each part of it must be owned by those of that place? Are not *Tertullian*, *S. Irineus*, *S. Cyprian*, and *Cassianus*, printed in seuerall places, where no body approoues *Montanism*, *Cbilianisme*, *Rebaptization*, or semi-Pelagianisme?

Were j disposed to rake in this kennel, and retaliat, what Catalogue could j giue you of those of your Reformed Protestant Church, who both taught, and practised as seditious Doctrine, as any in *Mariana*, for ought j know, who neuer reade or saw him: who hauing under pretence of *Euangelicall liberty* cast off all obedience to their spirituall Superior, did improue that same pretence to loosen that due to the Ciuil Magistrate, like true *Belial* without any yoake? The late times of troubles would afford matter sufficient in the libells, they produced (where some possibly may haue beene composed by your selfe) for a Large Volume. But j will not imitate your *indiscretion*, or *malice*, in re-  
newing

newing the memory of *seditions maxims*, which all faithfull subjects hartily wish, had neuer beene broached, or myght neuer be remembered: Because whilest the memory of them is preferred, when Passion inclines, and occasion inuites *seditions practices* will follow. J ingeniously professe, that j cannot looke upon these Reproaches to men, who disowne the Doctrines soe reproached, but as an effect of malice against their Persons, and a sly way to continua, and communicate those same Principles: and j feare, that sad experience will conuince the world, at least our nation, (where some of the People are imbued with so many *Anti-Monarchical Principles*,) that that way, which the *Superiors of the Society of Jesus* haue taken, and enjoyed their subjects to follow, is the most effectuall, to settle People's minds, in due subiection to Lawfull Magistrates, and to preuent all pernicious consequences, of those pernicious Doctrines.

*Fimbria* p. 6. „ *Bonacina* (soe it should be) *Valencia*, *Suarez*, *Lesius*, *Molina*, and *Filiucius*, concurre with *Mariana*, that it is Lawfull for a priuate man to kill such a Tyrant, as hath no Title.

*Answer.* J know no king, who would be offended that a Rebel should be killed, who plots his death, and designs to become king in his place. J know of no Laws diuine or humane, Ecclesiasticall or Ciuil, which forbid it. *In causâ Majestatis omnis homo miles est*, says *Tertullian*. When the sacred Person of a king is in eminent danger: all subjects are authorized by the Law of nature, and of all nations, to defend him, euen by killing the *Traitour*. The sword in the *Armes* of the Royall city, *London*, is a conuincing testimony, that kings are not displeased with such attempts, which they haue rewarded with such a lasting badge of honour.

*Fimbria* p. 9. „ Kings deposed by the Pope, or by Heresy are „ no more kings. . . . As all the kings of *England*, *Sweden*, *Denmarke*, &c. are by the *Jesuits* Doctrine.

*Answer.* Name the *Jesuit* aliue who euer writ, or sayd, that our dread — Souueraigne is not lawfull king of all his Dominions, and let him suffer as a false *Traitour*: all *Jesuits* will signe his condemnation. If you can name none, as j am certaine you cannot,

owne that you are a malicious, unworthy calumniatour. The meane while, the dying speeches of their murthred Brethren confute sufficiently this false lye.

You had had some colour for this calumny, had any Jesuit reuiued that *wickeffian Doctrin*, which your pretended Allertor of *Monarky* M.<sup>r</sup> Oates, publisht in his *Dedicatory Epistle to his Majesty*: where hauing sayd, *that the cheife end, and work of all supream Powers, is to suppress vice and encourage vertu.* — By *Banishing all vicious Liars from their Presence, and conuerse, and aduancing the virtuons in their steade.* He addes: *By the neglect of which Principall part of their Royal Trust, and office, Princes depose themselues, as VSELESSE before God, and their owne consciences, what euer may be their state, or Glory in fact, and by human Lawes, and Power before men.* Thus he. What king can be secure of his subjects Allegiance, if they be possist with that opinion? Which will be easily applyed to any Prince how virtuous, and just soeuer, by a minor: and then who fees not the consequence? Could you haue found so seditious a Principle in any Papist, how Tragically would you haue descanted upon it?

Comparisons are allways odious, and cheifly in odious matters: wherefore j will not compare the Principles of Catholick Religion, with those of your Reformation, to shew, that ours are more conformable to Monarky. This j will say, that Monarky flourisht more yeares in the Persons of Catholick Princes, then months in those of Protestants: that it was neuer shaken till your pretended Euangelicall Liberty, (the ground worke of your Reformation) had Loosened the reynes of Gouvernment, and weakened the hands of the Gouvernours: That before one age had past, you turned it out of the Throne, and since its happy restauration, you put it to greater Plunges, then in all the time, whilest Catholick Religion preuailed, it endured. Inasmuch as j heare some of your owne are of opinion that *Monarky in England cannot emerge, or long subsist, without Popery, or Popish Principles.*

You see, sir Libeller; that the whole first part of your Pamphlet, is downe ryght false. For



1. We doe not hold it Lawfull, in uertue of any *Equiuocation*, to tell any untruth, or Lye: much lesse to confirme it by *Oath*.

2. We doe not hold it lawfull to murder any one, much lesse, our dreade Soueraigne. Of which more hereafter.

3. By your owne practice; and Principles, it is euident, you both speake, and sweare downeryght Lyes, unlessse you excuse them, by recurring to *Equiuocation*.

And 4. that your obedience to your Prince hangs but on a very weake thred: seing your darling and Champion makes it depend 1. On the king's keeping the Law of God. 2. On his banishing all those, who doe not keepe it.

*Fimbria* p. 7. „ J doe not well understand their Prayers for the „king. They would haue it thought, they had no designe to kill „the king, who can pray for his prosperous reigne. But doe they „think that his Majesty can truly prosper, till he turne Roman „Catholick? This they hartily wish, no doubt: whither they „can pray, or no, i know not.

*Answer.* You are more moderate here in your censure, then you were in your *Reflections on the speeches*, where you boldly affirme, *they were not prayers of Charity*; but curses of their malice. In which words you deliuer the disposition of your hart; not theirs, who neuer gaue you any ground for it. Now hauing better considered them, you say, *You doe not well understand them*: Whence it euidently follows that your former judgment was rash and uncharitable. But how comes it, that your greatwit cannot wel understand them? Are not their words plaine English? Is not the construction easy? The sense and meaning obuius? Wherein then lyes the difficulty, the obscurity? At least we expected soe much Charity (*which thinks no euill*) from a Christian, and a Bishop as to interpret in a good sense what is dubious. But that is not what you seeke, nor answers your desires. Had they Blasphemed God, cursed (which God forbid any should doe) the king, reuiled their Judges, Jury, and Witnesses, called fire from heauen to destroy the City, and Kingdome, dyed like *desperados*, and damned their souls for an eternity, you had had your harts wishes: their words

would haue beene understood : which because they dyed like tru Disciples of *Christ Iesus* , like tru *Iesuits* , you cannot wel understand. I hope no *Iesuit* will euer purchase that aduantage at soe deare a rate. And as for these good mens , i am confident all good men , who haue not soe thicke a cloud of enuy , and malice in their minds , will easily understand their tru Christian meaning , not withstanding all the mist you cast before their eyes to preuent it.

*They would haue it thought* , say you , *they designed not to kil the king* , for whose prosperous reigne they prayd. But how doe you know that was their designe ? Did they tell it to you ? Had you it from God by Reuelation ? I know no third way , to know what designes a man has in his hart. If you doe , blesse the world with communicating it. But i weygh your words in the scales of Reason , whilest you consult not Reason ; but only your Passion , in what you write. I think their designe cleare enough out of their words , to such as seeke to find ; and doe not study to misse it : viz that hauing payd their duty to God , by professing their Faith , and to justice , in asserting their Innocency , ( to comply with the command of the Apostle 1. Timo. 2. 2. ) they proceeded to pray for the king , the kingdome , their freinds , & themselues.

You ask whither *they thought* , *that his Majesty could truly prosper* , till he turne Roman Catholick ? A wise question for a Doctor of Diuinity. I answer : no Catholick in his senses euer thought temporall prosperity depended on Faith. We all acknowledge with *S. Austin* , that the Roman Empire was for many ages prosperous : that the Ottoman doth still prosper : that *Augustus* had a prosperous Reigne , as well as *Constantin* : and that *Henry VI.* though a Catholick , was unfortunate , as well as *Darius* a Pagan : It is tru , that when we compare the Blessings of this life , with those of the next , all temporall prosperity is not considerable : and we may with reason say , that the rich *Glutton* was miserable , and poore *Lazarus* fortunate. And the Psalmist , Psal. 143. 15. denyes those to be happy ; who enjoy Temporall Prosperity , and assures none ought to be esteemed such , but those who adore the tru God.

*Beatum dixerunt populum cui hac sunt : Beatus populus cuius Dominus Deus*  
ejus.



And I grant what you say, that *they hartily wisht for this*, viz. that his Majesty were in the tru, and only way to eternall Blessie. And you cannot blame them for that wish, without condemning *S. Paul*, who offred a like Prayer for *Agrippa*, and his whole Auditory. *Act. 26. 29.* But when you adde: *Whither they can pray; or no, I know not*: you bring to my mind the words of *Festus* to that Glorious Apostle: *You are mad: studies haue besotted you.* And I leaue to the Readers consideration, whither they may be applyed to you, who hauing owned that they prayd: and laboured in vaine to peruert the sence of their prayers, doubt whither they could pray, or no. As if when you haue heard me speake, and discanted uppon my words, you should after question, whither I could speake, or no. Sir, the scripture mentions a Drunkenesse, which proceedes not from wine: because some Passions haue the same effect, as to the hindring the use of reason. Consider whither or no, that is befallen to you.

Then you tell us, that *Garnet* prayed for the successe of the Gun powder-treason. And *Charles V.* for the Popes deliuary, whome he kept prisoner. I adde: and soe did the *Parliament* and *Cromwell*, and probably you your selfe with them, for the deliuary of the King, and Peace of the Kingdome, than which nothing was lesse intended by them. But what is this, though tru, to the sūe *Jesuits*, or me?

Then you fall againe uppon *Equiuocation*, and from pag. 7. to pag. 12. You persue it. To all which I answer 1. we condemne *Equiuocation* as well, and more seuerely, then you. 2. By our constant practice, it appeares, we neuer owned it: as is aboue sayd. Soe I passe to the 12. pag. where I find some thing new.

*Fumbria* p. 12. „ My Authour says, it is Lawfull in defence of „ones reputation to kill another. . . . He that reades this, will not „wonder, if they did not scruple to murder Sir E. Godfrey, or „that some Preists were so forward to be his executioners.

Answer. The Authour you mention, *Amicus*, being after the first impression in *Germany*, reprinted at *Dorway*, An. 1642. that whole proposition was blotted out. By which the *Jesuits*, who ouersaw

the Print, sufficiently declared their dislike of it. And 23. years after this second Edition, viz: 24. Sept. 1665. *Alexander VII.* condemned 28. propositions: of which the 17. is that you charge on us in this place. According to this decree we frame our consciences, and direct our actions; and not by the priuate sentiment of any particular Anthout.

As for the death of Sir *E. Godfrey*. j pray God from the bottom of my hart, to grant tru Repentance to the Authours of that horrid, and crying sin. Some haue already suffred on that score, who were in the judgment of wise men jnnocent of the fact. Some discoueries haue beene made of the tru Authour and those foe conuincing, that all art, and craft of such scriblers, as you are, will not confute them. But j designe not to accuse any body, and notwithstanding all that j, and others haue suffred, on that score, j desire the murderers, no other harme, then what through sense of their detestable crime, they shal inflict upon themselves, to appease the wrath of Gôd, and preuent the heauy stroke of Diuine Justice.

*Fimbria* p. 14. 15. and 16. You start againe Equiuocations and follow the game hotly: and soe you may for me, who know no Papist a liue, that will defend or practice them, since they are condemned by the sea Apostolick.

*Fimbria* p. 16. and 17. „ The *Jesuits* had great motiues to use „ *Equiuocations*, the Plot could not be more effectually promoted. „ It makes Protestants stagger in the beleife of it: it Weakns the „ credit of the Witnesses: it allays the spirit of the Nation: it incenses foraigne Princes against Protestants: and in fine it entitles the sufferers to Martyrdome. When on the contrary, by „ acknowledging their conspiracy, they had broken the necke of „ the Plot, endangered the Lords in the Towre, silenced those, „ who question the King's euidence, made Popery odious, and „ spoyled their expectation of Martyrdome.

*Answer.* In all this discourse you discouer a mind filled with thoughts more becoming a *Pagan*, or *Atheist*, then a *Christian*. A *Pagan* or *Atheist*, beleiuing nothing of the life eternall to come,  
settles

attles all his hopes, all his feares, all his thoughts, and all his affections, on things of this life: and is ambitious, euen at his last breath, of the *Plaudite* which attends the *exit* of a good *Actor* on the stage of this world. A *Christian* on the contrary knows this life to be but a moment, if compared with that to come: that all earthly glory is vanity, pleasures deceitfull, health unconstant, and life it selfe uncertaine, so embracing the aduice of our Blessed Redeemer. Mat. 6. 19. 20. Regards not any treasure on earth, where it is subject to soe many casualtyes; but prepares one in Heauen, where he is certaine he shal neuer be defrauded of it. He is certaine, it will auayle him nothing to gaine all the world with the losse of his soul. Mat. 16. 26. And if any be soe unfortunate, as to be engaged during his life, in some designs worldly and Politick, contrary to the Law of God, yet these vanish at the gasty sight of approaching Death. All hopes and feares of this life then vanishing, and those of the life to come taking entire possession of the soul.

Now consider what thoughts you fancy in these executed Innocents: of *malice* in Promoting the Plot: *spite* against the Witnesses: *revenge* against Protestants in all countreyes: *vanity*, and *folly* in purchacing the name of Martyrs in this world, with the losse of their souls in the other, as if they would fry in Hell fire really for an eternity, provided men upon earth for a time, myght say they were *brave boys*. What ground haue you to surmise such Antichristian Dispositions in their minds? At a much easier rate, and with lesse sin, or rather no sin at all, as you say, they myght haue purchaced their Pardon, and liued contentedly in this world, and dyed happily for the next, by only owning the crime, of which they were really guilty. What reason haue they giuen you to judge them soe silly, or soe mad rather? Did they, whilst at liberty, discouer any signes of that vanity? No. Did they during the time of their imprisonment? No. Did any such thing appeare at their Tryall, or execution? Nor then nether. All who conversed with them when abroad, and when Prisoners, all the spectators of the last period of their liues, agree in a far different character.

*S. J. H.*

character of them, from what you see confidently assert of their inclinations, altho possible you neuer saw their faces. What ground can you haue then, for this hard censure? Without your selfe nothing occurs: wherefore I am forced to surmise, that all the ground you haue is taken from your owne hart, which is taken up, and possessed with thoughts of this life, and worldly desires, and that you judged of others by your selfe.

*Fimbria* p. 17. „ Uppon far lesse account *Equiuocation* in words, „ or Oathes is in the judgment of their best *Casuits* lawfull at any „ time, the hour of Death not excepted.

*Answer.* 1. I challenge you to shew one *Casuit*, who since that Decree of *Innocent XI* condemning *Equiuocation*, euer taught it Lawfull at any time.

*Answer.* 2. These five *Jesuits* declare they use no *Equiuocation*; but take their words in their naturall and obuius sense, which must be a Lye and consequently no innocent action, in the opinion of all *Jesuits*, if their words were not true, in their proper signification.

*Fimbria* p. 18. „ The greatest Lye and falsest Oath that euer „ was heard in the mouth of a *Jesuit*, would become as true, as „ the Gospell, by a secret cast of his mind.

*Answer.* What opinion you haue of the truth of the Gospell, I can not tell: but this comparison giues ground to suspect more then I will say. At least that transforming quality of the *Jesuit* turning falshood in to Truth, is much better, then your turning good things into bad, and Truth into Falshood: *changing* (as the Prophet says) *judgment into wormewood*. Amos 5. 7.

*Fimbria* p. 18. „ What the *Jesuits* were charged with, may be „ reduced to three heades: a designe to introduce Popery: to massacre, „ or destroy the Protestants of these kingdomes: and to kill the King. Now „ in their judgment, if we can discern it by their Doctrine, no „ one of these is a sin. And can you wonder they dyed impenitent, when the saw nothing to be repented of?

*Answer.* You would be a formidable aduersary, were your Proffes as strong, as your Assertions are bold. But hitherto we haue found you promise much and performe nothing. Let us see whether your attempt be more successfull here,

*Fimbria*

*Fimbria* p. 18. „ Could they count it a sin , to restore the Popish Religion in three kingdomes , and establish it , by aduancing a Prince , to the Throne who would count it his glory utterly to extinguish Heresy ?

*Answer.* There are none , but the factious Presbiterians , who dislike the uniting all the world into one exterior communion. All good Christians , as well as *Jesuits* wish it done , and profess their sincere endeauours to promote it , by all Lawfull meanes ; not other wise : for as the Apostle sayth : *we are not to doe euill , that good may come of it.* But you maliciously hint at something , which you dare not speake out : and i am *Dauus* ; not *Oedipus* : soe cannot unriddle your misterious meaning. Yet in expectation of your discovery , i declare , that , i know no *Papist* , nor *Jesuit* , aliue , who thinks it Lawfull to aduance any Prince to a Throne , which is not due to him : and that we doe not think it due to him , whilest it is possist by another Lawfully. When you shal further discouer your meaning , it shal find a fuller answer.

*Fimbria* p. 18. „ Doe they count it a sin to destroy , or roote out , all whome they count Hereticks , as they count many hundred thousands in these nations : and then you cite a decree of the Council of *Latran* , ordering *Princes* , to roote out *Hereticks*.

*Answer.* We all count it a sin , to destroy , or roote out , any one man , Heretick , or other , by priuate Authority , or without due forme of justice : and a much greater sin to destroy soe many. The Decree of the *Lateran council* is nothing to the purpose , it speaking only of absolute Princes , who haue receiued from God *jus gladij* , a right to kill : and they may as Lawfully destroy , according to the laws of their Dominions , a Heretick , as any other *malefactor*. And what is this to the fine *Jesuits* , who neuer pretended any such power ouer Liues ?

*Fimbria* p. 19. „ Do they think it a sin to kill the King ? Their Doctors assure them , it is no sin , to kill a Tyrant , and they will haue our King soe , one way , or other.

*Answer.* This malicious Assertion without any prooffe is an euident proof of the ill will of your hart ; but not of any defect of due Allegiance in the *Jesuits*. I challenge you to proue , that any *Jesuit* ether

either by word, or writing, disowned his *Majesty's* iust title to his *Imperiall Crowne*. We haue seene a shrewde hint in your great Favourite *Oates*, who teaches that Princes are deposed, when they either doe not keepe God's Laws, or not punish all who breake them. Is not this that uery thing, which some ancient, and antiquated Diuines, call *misgouernment*: against whose sentiments you soe tragically declame? There is only this difference betwixt your party and the *Catholicks*, that we haue *Layd a side all those sentiments, for their manifest bad consequences; and you retaine them still.*

*Fimbria* p. 19. 20. 21. & 22. *Boucher* the *Jesuit* (who neuer was one) *Suarez*, *Rosæus*, *Sà*, *Bannez*, *Panormitan*, and other hard names, teach strange Doctrine concerning Kings.

*Answer.* We are not answerable for their sentiments, unlesse we make them our owne, by approouing, or practicing them: their Doctrinall faults being nolesse Personall, then their other sins. For reasons about giuen j will not recriminate. Nothing in all those men's works of more dangerous consequence, then what *Oates* lately had the impudence to print. It were more discretee, as well as more charitable, to bury in perpetuall obliuion all those shamefull, and seditious *Principles*: in which the reformed church hath surpast the *Roman Catholicks*, both in *Teaching*, and *Acting*.

*Fimbria* p. 23. „ To conclude. I haue great reason to be confident, „ that these speeches were contriued for the promoting of their Grand „ Plot, uppon which their harts were soe set, that the thoughts of „ Death could not diuert them.

*Answer.* I haue great reason to say, you care not what you say, provided it be against *Papists*. Proue first there was a *Grand Plot*, and that designed by these, or any other *Jesuits*: which you will neuer doe, because there neuer was any such thing. You may remember, (it is not so long agoe) who they were, that under pretence of opposing pretended *Popish Plots*, carryed on a *reall Plot*, to the ruin of the *King*, and three *Kingdomes*. You were in being then, and for ought j know, according to your abilities, acted then, as you doe now, to promote the opinion of a *Popish Plot*.

*Fimbria* p. 23. „ I haue endeaoured to cleere two things.

„ 1. That by their Doctrine, though they were as guilty, as any „ male-



malefactors, that euer suffred, yet they might assert their Innocency, with all Oathes, and Asseuerations, and that lawfully by the use of a secret reserve, or mentall Equiuocation. This is soe plain in their writings, that j neuer expect any Preist, or Jesuit in England will disproue it.

2. That they were as much concerned to maintaine their pretended Innocency, how guilty soeuer they were indeede, as they were for promoting their present horrid Plot, or their Catholick interest depending on it.

*Answer.* Beyond your expectation you se your endeauours frustrated, and those two points remaine as obscure, as euer. The authority of the sea Apostolick is irrefragable to us *Papists*, in matters of *Faith*, and *good manners*: and that forbids under paine of *Excommunication* that *Reserve*, to which you haue recours, *Equiuocation*. Now according to all Diuines that censure neuer falls, but on a mortall sin. Soe we all beleue, that to teach *Equiuocation*, is a mortall sin. Yet you pretend, the *Jesuits* thought they myght practice *Equiuocation*, euen with *Perjury*, that is, adde one mortall sin to another, without any the least sin.

Your attempt, as to the second, hath beene as unsuccessfull: for that depending on the reall substance of a *Popish Plot*, which now very few, if any, beleue, and jam certain neuer was in Being, but in *Oates* his light, and malicious head, that second point must fall to the ground.

Again. The thing contained in that second point, is a matter of fact, not what might be, but what was the meaning of those words. And it is a secret of their hearts: and who knows that, but the spirit of man which is in him? 1. Cor. 2. 11. Now j desire my Reader to consider, not what reason is alleadged by this Libeller; but what can be produced in a thing of this nature, except it be from a Reuelation from the searcher of hearts, God, or from the testimony of the Persons speaking? And to nether of these this Authour pretends. This alone shews, that all his reasons in this case are insignificant to a man of reason.

*Fimbria* p. 24. „ Let me only make this enquiry, and j haue done: whether „ in Reason, Justice, or Charity, can against such Evidence, as the Justice „ of the Nation counted cleare, pregnant, and conuincing, beleue those, who „ thought they myght very lawfully deceiue us, when they were dying, and apprehended themselves most hyghly concerned to doe it.

*Answer.* You itate the case very wrong, that soe you myght steale away your Readers assent. The question is not: whether we shall credit the justice of the nation, or sue Persons interessed to deceiue their Auditory? For the justice of the nation, as well as the People, relyed on the *Deposition* of *Oates*, the sole fountaine of

of all these Lyes, and mischeifes. For as for *Bedlows* he was newly come out of Goale, and his staruing condition inuited him to second *Oates*, for a livelihood.

As for *Oates* he had beene a noted Lyer, and a Perjur'd fellow from his Infancy. During his aboade at *S.<sup>r</sup> Omers*, he was notorious and odious for it to all there. And j neuer heard but two tru sayings of his. The one was, whilest he hoped to be admitted into the *Society*, in confidence he sayd to one: *j shall either be a Jesuit or a Judas*. The other was, when he had receiued a finall refusall, (the Prouinciall thought him unfit to liue amongst any honest men) he sayd open: *j will be reuenged*. Both these sayings he hath made good. And all his Lyes against *Jesuits* are to be ascribed, ether to his indigent condition, or this desire of *Reuenge* for this imaginary wrong. Where *en passant*, j desire the Reader to consider 1. what this man deserues, who to satisfy his priuate malice hath dishonoured Church, and State, Court, and Country? 2. What honour it is to the Nation that so greata part of it should be employed, as instruments to *Reuenge* a wrong pretended to be done to that great man, *TITUS OATES*.

On the other side are five Persons, of an Innocent, irreprochable, virtuous life, as all will testify, who had the aduantage to conuerse with them, during the whole course of it.

Wherefore, this is the question, rightly stated: whether the *Jesuits* of this Nation, and all the rest, are rather to beleeue

1. Five men, who are neuer knowne to haue spoken a false word: or one man, who scarce, euer spoke a tru one.

2. Five, who scarce euer swore; or one who hath beene often forsworne.

3. Five dying men, who should be damned unauoydably, if they were forsworne: or one, who would starue, if he were not.

4. Five, who would not speak an untruth, to save their Lives; or one, who got his living by swearing untruths.

5. Five, who allways sayd the same things; or one who on all occasions uttered the same tale, in some very materiall point.

6. In fine, five, who say nothing, but what is evidently probable, and credible: or one, whose story is evidently fabulous, and incredible, if not impossible.

When this is considered, j doubt not, what verdict any judicious man will giue in this case.

Let this Libeller, in Authority, D. Tongue, and the whole seditious Presbiterian, say what they can, to paliate *Oates*, his Lyes, and Perjuries, he will not make a great reproch to our Nation: and the only effect of their Apologies will be, to make the Authours of them partakers of his sin, and sharers in his infamy. As for the suffering Papists, as they are, j am confident, all innocent, so their innocency will dayly become more, and more conspicuous, and all this present shame will hereafter redound to their greater Glory. Soe that they with joy, may say as *Joseph* did Gen. 50.20. *Vos cogitastis de me malū, sed Deus vertit illud in bonū*.